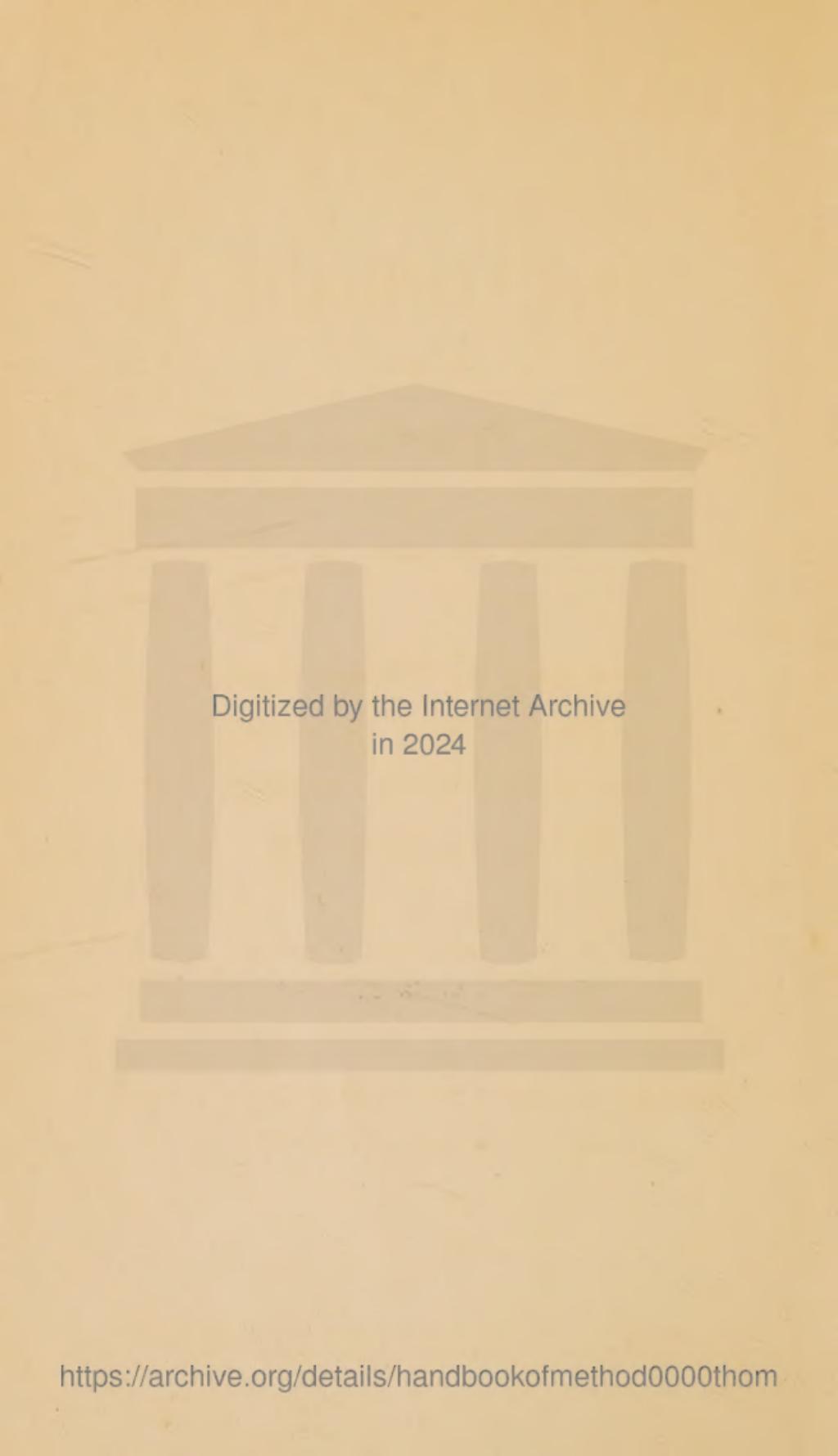


METHODIST PROTESTANT HANDBOOK

LEWIS

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HANDBOOK

OF THE

Methodist Protestant Church

Sketching its History, Form
of Government, Doctrines,
Institutions, Work, Support,
Extent and Resources.

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By

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1925

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PREFACE

More than one hundred years ago, the General Conference of the Methodist Episcopal Church started the Methodist Protestant Church. Started it with a crushing ironical reply to a number of petitions and memorials coming up from many quarters asking that the rights and privileges of laymen in the Church be recognized. "Pardon us," said those wise and godly men, "if we know no such rights; if we do not comprehend such privileges." The Methodists who knew those rights and privileges very well determined thereupon that knowing, they would maintain them, and so they organized four years later a Church which gave to laymen the right to vote and the privilege of participating in the responsibilities of carrying on the Church. The century is nearing its completion. The Church then organized has gone its way quietly, not making its voice heard in the streets very often, not accomplishing any astounding results, and consequently not very well known in some quarters, but living and flourishing at least long enough to celebrate its centennial.

It would seem justifiable, therefore, to print a small book to tell where it came from, what it has done, and why it has not been consumed.

We owe this duty to the people at large. But we owe it more especially to our own people. The time of controversy is past. We have no desire to make anyone dissatisfied with his own Church in order that he may choose ours. But still it is incumbent on every member of a Church to know enough about it to be satisfied with it. This is the main purpose of this little book.

We wish to help our people to know something of the history of their Church; to know what it teaches on the question of Church government, and how our government differs from the government of other churches; to know what doctrines we believe and teach; to know how our Church is organized, what institutions and officers it has; to know what work it is trying to do in the world, and how that work is to be supported.

If our own people were informed on these subjects, and many of them are not; if our young people were taught these things, and if the new people who come to live near our churches could be informed without too much trouble in regard to them, we would have more success in winning and retaining the regard and loyalty of all who know about us.

With this conviction, this Handbook is sent out on its mission. Whatever may be its fate, it will not cost much to get it, nor take long to read it.

I have had the honor to be enrolled among the ministers of this Church for fifty years, and joining heartily as I do in the sentiment expressed by our General Conference in May, 1924, "We favor and long for a united Methodism"; I feel that nevertheless we must be about our Father's business until that good time comes. May we be found busy to the very last syllable of our recorded time.

THOMAS HAMILTON LEWIS.

Washington, D. C.

March, 1925.

HISTORICAL SKETCH
of the Origin of
The Methodist Protestant Church

HISTORICAL SKETCH of the Origin of the Methodist Protestant Church.

The first name chosen for the organization now called The Methodist Protestant Church was The Associated **Name** Methodist Churches. But in 1830 when the Constitution was adopted the name by which it is now known was selected. The church called itself "Methodist" because it did not wish to separate itself from that community. Some have thought the word "Protestant" was added to voice the protest against the evils in Church government then existing in Methodism. But this is an error. Dr. Francis Waters, theologian and scholar of the first rank among the reformers of those days, proposed the name in order that our second and larger alliance with the Protestant world might be set forth.

The Methodist Protestant Church, instituted in 1828, and organized under its present title in 1830, traces its origin through the Methodist Episcopal Church, back to that Evangelical Reformation begun in England by John and Charles Wesley, of Oxford University and Presbyters of the Church of England.

The rise of Methodism is described by Mr. John Wesley as follows: "In 1729, two young men reading the **Rise of Methodism** Bible, saw they could not be saved without holiness, followed after it, and incited others so to do. In 1737, they saw holiness comes by faith. They saw likewise that men are justified before they are sanctified; but still holiness was their point. God then thrust them out, utterly against their will, to raise a holy people.

In the latter end of the year 1739, eight or ten persons came to me in London, who appeared to be deeply convinced of sin, and earnestly groaning for redemption. They desired (as did two or three more the next day) that I would spend some time with them in prayer, and advise them how to flee from the wrath to come, which they saw continually hanging over their heads.

That we might have more time for this great work, I appointed a day when they might all come together, which, from thenceforward, they did every week, namely, on Thursday, in the evening. To these, and as many more as desired to join them (for their number increased daily), I gave those advices from time to time, which I judged most needful to them, and we always concluded our meeting with prayer suited to their several necessities.

This was the rise of the United Society,

first in London and then in other places. Such a society is no other than a company of men, having the form, and seeking the power of Godliness, united in order to pray together; to receive the word of exhortation, and to watch over one another in love; that they may help each other to work out their own salvation."

John and Charles Wesley came to America in 1736 and remained nearly two

years, but this was before

Growth and Organization in America the Methodist movement had taken definite shape even in their own minds, and their labors here were without practical result.

Methodism began in America with the coming of Philip Embury, of Ireland, to New York City, and of Robert Strawbridge, of Ireland, to Frederick county, Maryland, in 1766. In 1769, Mr. Wesley sent Richard Boardman and Joseph Pilmoor, and in 1771, Francis Asbury and Richard Wright.

These and others traveled constantly, and labored so abundantly that in 1784, although the work had been seriously interrupted by the Revolutionary War, the number of traveling preachers in America was about eighty, and of members about fifteen thousand.

Up to this time no Methodist Church

had been organized. Methodist preachers, and members of Methodist societies in America, as in England, were mostly members of the Church of England. But as this church ceased to exist in America, it became necessary to organize the Methodists into a church, for they were as sheep having no shepherd.

Mr. Wesley, although refusing to the last to consent to a separation from the Church in England, saw the necessity in America, and gave his consent in the following words: "As our American brethren are now totally disentangled, both from the State and the English hierarchy, we dare not entangle them again, either with the one or the other. They are now at full liberty simply to follow the Scriptures and the primitive Church. And we judge it best that they should stand fast in that liberty wherewith God has so strangely set them free."

The letter containing this permission was sent over by Doctor Thomas Coke, he and Francis Asbury being designated Joint Superintendents over the work in America.

Accordingly, on Dr. Coke's arrival, a conference of the traveling preachers was called to meet in Baltimore, Maryland, in December, 1784. About sixty were present, who proceeded to organize an independent church under the title of "The

Methodist Episcopal Church," and to elect Thomas Coke and Francis Asbury Bishops.

The church thus organized was peculiar in several respects, but its most remarkable feature was that the unlimited exercise of the legislative, executive and judicial powers of the church were vested by these traveling preachers in themselves and their successors, to the entire exclusion of all the members of the church, no provision being made for any layman to vote as such and directly upon any question in any church meeting.

This fact explains the origin of the Methodist Protestant Church, and fixes its date as well. For, although some forty years intervened before the Methodist Protestant Church emerged into historical fact, yet, Methodists began to protest against the kind of government established in 1784 almost before the Conference adjourned, and the protest gathered volume and intensity with every succeeding Conference. In ten years it resulted in a secession on the question of giving preachers an appeal from the stationing authority. In twenty years it produced a delegated General Conference with restrictions upon the legislative power; and in thirty-six years it grew into an overwhelming, although ineffective, majority of the General Conference in favor of electing presiding elders by the annual conferences.

The particular protest made by those who finally organized the Methodist Protestant Church, was aimed at the feature of the government which was regarded as the real cause of all the dissatisfaction among Methodists, viz., the exclusion of laymen from the councils of the church, and withholding from them the right of suffrage.

After years of desultory discussion of this point, William S. Stockton, a layman, of Philadelphia, Pa., began in **Discussion** 1821 the publication of a periodical called the "Wesleyan Repository," which was intended to provide a medium for the more formal examination of what began to be called "the mutual rights of the ministry and laity," and also to spread abroad the views of leading ministers and laymen on this subject.

This publication was superseded in 1824 by "The Mutual Rights of Ministers and Members of the Methodist Episcopal Church," published at Baltimore, Maryland, with the same general object in view. A large number of pamphlets also, privately printed, contributed to the stream of discussion, which continued to spread over the Church.

When the General Conference of the

Petition Methodist Episcopal Church met in 1824, a large number of petitions were presented, praying a representation of ministers and laymen in the law-making department, but no change was promised, and the only answer vouchsafed was: "If by 'rights and privileges' it is intended to signify something foreign from the institutions of the Church as we received them from our fathers, pardon us if we know no such rights; if we do not comprehend such privileges."

Immediately after the close of the General Conference, a meeting was held, composed of distinguished members of the Conference, and others from different parts of the country, to consider whether it were advisable to continue efforts for reform. It was decided to recommend to Reformers everywhere to organize themselves into societies "in order to ascertain the number of persons in the Methodist Episcopal Church friendly to a change in her government." These were called Union Societies, and their whole object was so to unite the Reformers as to present to the next General Conference a petition which would obviate the objection made against the appeals to the Conference of 1824; that they were so various and conflicting in their aims, it was impossible to discover what they wanted, or who wanted them.

In November, 1827, a General Convention was held in Baltimore, composed of one hundred delegates representing Reformers in seven States, by whom a Memorial was prepared to be presented to the ensuing General Conference, praying for the admission of laymen into the legislative councils of the Church.

The General Conference, after deliberating three whole weeks in committee upon the Memorial, not only denied the necessity or justice of the change proposed, but extended the claim for the exclusive right of ministers to legislate for the Church beyond what had ever been attempted before: "The great Head of the Church Himself has imposed on us the duty of preaching the Gospel; of administering its ordinances, and of maintaining its moral discipline among those over whom the Holy Ghost in these respects has made us overseers. Of these also, namely, of Gospel doctrines, ordinances, and moral discipline, we do believe that the divinely instituted ministry are the divinely authorized expounders; and that the duty of maintaining them in their purity, and of not permitting our ministrations in these respects to be authoritatively controlled by others, does rest upon us with the force of a moral obligation."

The resources of peaceable reform

would thus seem to have been exhausted: but it is probable that the **Expulsion** protestants would have continued discussion and petition indefinitely, had they been permitted. It is certain that they professed again and again their loyalty to the Church, and their strong desire to remain in its communion. But this they were not allowed to do. Immediately after the "Mutual Rights" began to be circulated, and Union Societies began to be formed, members of the Church in various sections of the country were threatened by their pastors with expulsion unless they would cease to read the "Mutual Rights" and withdraw from the Union Societies.

When they were brought to trial and insisted on being informed what law of the Church or of the Bible they had violated, they were referred to a clause of one of the "General Rules" of John and Charles Wesley, which forbids "speaking evil of Magistrates or of Ministers," and to a regulation of the General Conference forbidding "inveighing against either our Doctrines or Discipline," which the General Conference itself declared admitted of no other construction than "the sense of un-Christian railing and violence."

One Annual Conference went a step further, and replied through its presiding bishop to the demand of an accused minister to know what laws of the Discipline he

had violated, that "An Annual Conference has authority to make rules and regulations for its own members."

These facts would seem to show that the majority were not careful to find the violated law. They had an occasion, and they had the power. Their determination was voiced by one of their leaders as follows: "You publish the 'Mutual Rights' and say you will not discontinue that publication. You also say you will not withdraw from the Methodist Episcopal Church. Now we are reduced to one of two alternatives, either to let you remain members of the Church and go on peaceably publishing the 'Mutual Rights' by which you agitate the Church, or expel you. We have come to the determination to take the latter alternative, and expel you."

It seems difficult to believe, but it is the literal fact of history, that this ruthless determination was rigorously executed. In North Carolina, Tennessee, Virginia, Maryland, Pennsylvania, Ohio, and the District of Columbia, able and efficient ministers, prominent and devoted laymen, men who lived blameless and pious lives and against whom no charge of heresy or immoral conduct could be brought, were excommunicated because they read and recommended to their friends a religious newspaper, in whose columns it was argued

that laymen ought to be admitted into the councils of the Church.

The immediate effect of these expulsions was to convince Reformers that there was no hope of obtaining any change in the government, and they began to withdraw in considerable numbers in various parts of the country, both as a mark of their sympathy with their persecuted brethren, and as their final protest against a power that struck but would not hear.

As for the expelled and their friends, nothing remained but to form a new

Organization Church. They were Methodists, and the only Methodist Church in existence had cast them out. They had no controversy with Methodism, for its doctrines and spirit and experience were their joy and their crown. But because they did not believe it was necessary for the lovely and free spirit of Methodism to be cast in the mold of absolutism, and because they could not consent to the suppression of free speech in behalf of free suffrage, they sorrowfully took up the task of organizing a new Church, which should hold fast to all the distinctive features of Methodism, and at the same time ally it to all the great heritage which Protestantism had bequeathed to the world; which two ideas they sought to express in its name.

Reformers throughout the country were invited to send delegates to a convention to meet in Baltimore,

First General Convention November 12th, 1828. This convention effected a provisional organization under the title of "The Associated Methodist Churches," adopted Articles of Association covering the main features of a church to serve until a Constitution could be matured, and called another convention to meet in 1830.

Meanwhile local churches were gathered, and annual conferences organized; and when the General Conference met in St. John's

First General Conference Church, Baltimore, Maryland, November 2nd, 1830, fourteen Annual Conferences were represented by one hundred and fourteen delegates.

The title "Methodist Protestant Church" was substituted for the former title, and the Constitution and Discipline adopted substantially as it still remains.

And so at last the long controversy was closed. The desire of the Reformers to remain in the old Church, and accomplish changes in its government by the peaceable methods of discussion, was not realized. But perhaps it was better so. Set free from the past, albeit by the stern mandate of an angry authority, they were now disentangled from the American as

well as the English hierarchy, and at liberty to recur to the advice of Mr. Wesley, which the Conference of 1784 had strangely ignored, and "simply to follow the Scriptures and the primitive church" in laying the foundations of the new ecclesiasticism. That they did this completely would be too much for uninspired judgment to claim; but that they earnestly desired to do it, and welcomed discussion or even change of what they did when shown a better way, is asserted with confidence.

They drew up a Constitution which recognized Christ as the only Head of the

Church, and all elders in

Outline of the the Church as equal,
Methodist which secured to every
Protestant adult layman the right to
Constitution vote and to be represented
 in every church meet-

ing, and to every itinerant the right of appeal from an oppressive appointment and a veto upon his removal from a charge while in the faithful discharge of his duty, until the expiration of his term; which made Church trials for matters of opinion impossible, and gave to every accused person the right to challenge his jurors and appeal from their verdict; which refused the modern episcopacy and the presiding eldership as unnecessary; which guarded, as a necessary part of organic law, the rights and privileges of individual members and local churches as carefully as

those of the Annual and General Conferences, and yet bound all parts of the system together in lawful and loyal co-operation for the advancement of the common good. In fine, they built a Representative Church. And, not being Englishmen, but Americans; having no traditional prejudices in favor of a divine-right monarchy or a divine-right hierarchy, they took for their model "the church without a bishop, and the State without a king," which had been planted in this new continent at the expense of so much treasure and blood.

They made a church government in harmony with the Republic to which they gave their glad allegiance as citizens; and in conformity, so far as they understood them, with the principles of the Kingdom of God.

FORM OF GOVERNMENT
of the
The Methodist Protestant Church

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The form of government in the Methodist Protestant Church is representative. It provides for the presence and vote of delegates elected by the membership in all legislative bodies. All officers of the Church are elected and their duties and term of office are defined. There is no hierarchy, only one order of ministers being recognized; and the relation of pastors to churches is one of spiritual oversight and leadership.

The Constitution

Law in the Methodist Protestant Church is expressed in two forms. There is, first, a written Constitution, originally framed by a convention elected by the membership, which describes and controls every part of the organization; guards the rights and defines the duties of ministers, members and officers; and is the supreme law of the whole Church. No regulation can be passed which is inconsistent with the Constitution; nor can the Constitution be changed except with the consent of three-fourths of the Annual Conferences.

The Discipline

The second form of law in the Methodist Protestant Church is the body of rules, regulations and ceremonies enacted by the General Conference and known as the Discipline. This term is sometimes used to include the whole body of Church law, but not accurately. The proper term to designate this is, "The Constitution and Discipline." The General Conference has full power over the Discipline subject only to the requirements of the Constitution.

The Traditions

All the forms of government familiar to those who are called Methodists have been preserved in the Methodist Protestant Church except the Bishop and presiding Elder. The usual conferences for legislative and administrative purposes, the order of public worship, the class meeting, revival meeting, the itinerancy and other traditional customs of Methodism have all been preserved in the Methodist Protestant Church. In fact, in many respects our Church is so much like other Methodist churches that the question is frequently asked, Why should both denominations continue to exist when they are so nearly the same?

Why Another Methodism?

It is in answer to such a question, and not at all in the way of boasting or to

continue the old controversy, that the article following is added. It is due to the Christian public and to ourselves that we should state the differences between the form of government established by our fathers, and that form now represented by other bodies of Methodists.

At the same time it is recognized that there are reasons convincing to many why the form of government which our fathers tried in vain to reform still holds its prosperous way and continues to work wonders in achieving results. The polity we uphold would not suit all Methodists, doubtless, and we would not force it upon any. But it suits us, and we do not need to apologize to any for adhering to it. It too has wrought well and nowhere more potently and convincingly than in the changes brought about in other forms of Methodist government. It is significant that every such change made in other Methodisms since we were organized, has been in the direction of the form we adopted. That would seem a sufficient vindication of our fathers if they needed any. It is also true that all discussion going on now concerning changes in government in the other Methodisms centers about details long ago adopted by us.

D I F F E R E N C E S
Between
Episcopal and Representative
Methodism

DIFFERENCES Between Episcopal and Representative Methodism

Methodism is not a doctrine, nor a form of government, but a type of Christian experience. Those who hold to this experience, however, may associate themselves together under different forms of government. The principal forms of government in Methodism are the Episcopal and the Representative.

Episcopal Methodism is a form of government adopted when Methodists were first organized into a church in this country, and is so called because the government is a system of superintendency, the chief superintendents being bishops.

Representative Methodism is a form of government adopted by those who opposed the form known as Episcopal on the ground that the government of a church should be carried on through representatives elected by members of the church.

These two forms of government are represented by the churches using the word "Episcopal" in their name, and the Methodist Protestant Church. The differences between them were more apparent formerly than now, because some important changes have been made in Episcopal

Methodism in the direction of Representative Methodism, particularly, the admission of laymen into the General Conference. Nevertheless there are still numerous and important differences between them, among which are the following:

1. Principle of Government. The founders of Episcopal Methodism, who were pastors, believed that pastors had a divine right to rule the church. Hence they did not take the people into account in settling a form of government, but retained all power, legislative, executive and judicial, in the ministry. The belief in this divine-right doctrine has been generally abandoned, but the system of government founded on it still continues practically as it began. The pastor is now, as he was in Asbury's time, the administrative unit out of which the whole system is framed. First the chief pastor, called bishop; then his appointee, the district pastor, called presiding elder; and finally the local pastor, holding office both as to time and place at the bishop's mere pleasure. So far as government makes a church this correlated series of pastors is the Methodist Episcopal Church.

Now in Representative Methodism such a series of governing pastors can have no place. No scheme of church government being revealed in the Scriptures, Representative Methodists believe that just government in the church as well as in the

State must seek its sanction in the consent of the governed. Hence administration must be a delegated power, and its real source not in a chief pastor proceeding downwards, but in the people proceeding upwards.

2. The Constitution. Both these forms of government have a constitution, but in a very different sense. Episcopal Methodism existed more than a hundred years before such a word as "Constitution" appeared in its Discipline. But in the year 1900, what was called "The New Constitution of the Methodist Episcopal Church" was adopted by the General Conference and submitted to the Annual Conferences for ratification. This document is neither "new" nor, in the true sense, a "Constitution." It is not "new," for it consists of, 1. The Articles of Religion and the General Rules of the United Societies, which were adopted by the church when it was organized in 1784. 2. The regulations and restrictions governing the General Conference, which were adopted substantially when the General Conference was first organized, in 1808. 3. Provision for lay delegates in the General Conference, which was first adopted in 1868 in a partial way, and expanded in 1896, and 4. Short descriptions of a pastoral charge, a quarterly and an annual conference, which are mere definitions accepted from the beginning. So that the adoption of this

paper was superfluous; everything in it was law already.

It is not a "Constitution" in the true sense. 1. Because it was never ratified by the members of the church, nor adopted by their representatives. Only about three hundred laymen had an opportunity to vote on it, and they were sent to the General Conference by delegates elected by Quarterly Conferences which are not creatures of the membership of the church. 2. Because it does not embrace the entire organism of the church in its provisions, and hence is not properly organic law. Only the legislative department is described in its provisions, and this department is given absolute control over the others. The General Conference can change every essential feature of the organization except the Articles of Religion, the General Rules and the Episcopacy without submitting its action for ratification and without violating the Constitution.

Representative Methodism has a Constitution adopted in the beginning by representatives elected by members of the church for that express purpose. Its provisions cover every department of the church and cannot be changed except by the consent of three-fourths of the Annual Conferences of ministers and laymen.

3. Governing Bodies. The governing bodies in both forms of Methodism are in

name alike. They are the General, the Annual and the Quarterly Conferences.

Episcopal Methodism resisted the admission of laymen into the General Conference until 1868, and it has only been since 1900 that laymen have been admitted in equal number with ministers and elected by members of the church. But this has been the arrangement for composing General Conferences in Representative Methodism from the beginning.

Episcopal Methodism still excludes laymen from the Annual Conference, and the churches have no representative in the body that taxes the churches and supplies them with pastors. In Representative Methodism, the Annual Conferences have always been composed of the pastors and a representative from every pastoral charge.

In Episcopal Methodism no one except a preacher can be a member of a Quarterly Conference without the approval of the Quarterly Conference, and none by an election of the members of the church. Besides preachers a Quarterly Conference is composed of exhorters, elected by pastor, class-leaders and stewards; class-leaders, appointed by the pastor; stewards, nominated by the pastor and elected by the Quarterly Conference; trustees, elected by the Quarterly Conference, or by the members when ten of them make written request and then confirmed by the Quarter-

ly Conference; Sunday School superintendents and Epworth League presidents, whose election must be confirmed by the Quarterly Conference.

Instead of this "wheel within a wheel," Representative Methodism constitutes its Quarterly Conference by a simple vote of the members of the church. All the officers as named above being elected annually by members of the church constitutes them the Quarterly Conference.

4. Suffrage. In Episcopal Methodism members of the church have no right to vote upon any matter connected with the church except to recommend persons for exhorter's license; for trustees, when ten members make written request; and, since 1900, for delegates to the Lay Electoral Conference which meets every four years to elect delegates to the General Conference. Members of the church have no right to vote upon the assessment laid upon the church, upon the pastor appointed to the church, upon his salary, nor any other expenditure of the church, upon the stewards who collect and disburse their money, upon their class-leaders nor the admission of members.

In representative Methodism no officers are elected nor any business transacted without the vote of the members of the church.

This is one of the vital differences between the two forms of Methodism. Rep-

resentative Methodism originated with the people, and naturally secured to members of the church the right, by virtue of their membership, to vote directly or by representative on all questions affecting the church. Episcopal Methodism originated with the preachers, and naturally makes no place for lay suffrage, conceding the members of the church a vote only on three unessential matters.

5. Church Property. In Episcopal Methodism the members of the church have no control of church property. They may under certain conditions elect trustees, but they cannot direct or control them. In buying, building, repairing, selling, mortgaging or leasing property the members of the church have no voice.

In Representative Methodism, property is held by trustees elected by the members of the church, and the trustees can do nothing but securely hold and care for the property except as they may be authorized by a majority of the members at a public meeting called for that purpose.

6. Church Trials. In Episcopal Methodism it is still possible to expel a member on account of his opinion on church government, for the law by which Representative Methodists were expelled is still in force. An accused member is tried by a committee appointed by the pastor from any part of the District, and the accused

has no right to challenge a member of the committee except by showing cause.

It was this peculiarity in the judicial system of the Methodist Episcopal Church that made possible the arbitrary trials and expulsions of reformers. The pastor with a definite object to gain can select men to accomplish his purpose. Hence Representative Methodists carefully guarded this part of their system from a similar abuse. In the trial of an accused person the pastor may select two, the church of which the accused is a member two, and these four the fifth member of the committee of trial. But the accused has as many peremptory challenges as there are members of the committee.

7. The Ministry. Episcopal Methodism is built on two ideas as regards the ministry; First, that to it is committed by divine right the authority to rule the church; and second, that the exercise of this authority is through three subordinate orders of the ministry, viz., bishop, elder and deacon. These ideas account for the fact that in the beginning all legislative, executive and judicial powers were given to the ministry, and that almost all still remain there.

Representative Methodism directly opposes both these ideas. It holds that to the ministry is given divine authority to preach the Gospel, but that authority to rule can only come from those who are to be ruled;

and it also holds that the New Testament recognizes but one order in the ministry, that of elder, deacons not being ministers of the Word, and bishops being, as Mr. Wesley declared, the same in the New Testament as elders. Hence all ministers have the same authority to preach and none the authority to rule except as the church may give them authority.

This difference in the conception of the office of the ministry is the reason Episcopal Methodism produces a preacher's church and Representative Methodism a people's church.

Other differences would appear between these two systems if details were gone into, but as we have purposely limited the discussion to controlling principles, the foregoing seem sufficient.

DOCTRINES
of
The Methodist Protestant Church

DOCTRINES
of the
Methodist Protestant Church

The Apostles' Creed

I believe in God the Father Almighty,
Maker of heaven and earth.

And in Jesus Christ His only Son, our Lord; who was conceived by the Holy Ghost; born of the Virgin Mary; suffered under Pontius Pilate; was crucified, dead and buried. The third day He rose from the dead; He ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

[Note.—This is called the Apostles' Creed, because of a tradition that it was composed by the Apostles. There is no historical evidence to support this tradition, but as a statement of Christian belief this creed is undoubtedly the most ancient we have. It was probably an expansion of the command of our Lord to baptize disciples "in the name of the Father, and of the Son, and of the Holy Ghost," and

was made very early in the history of the church. It was in general use among Christians before A. D. 300, and has always been accepted by all Christian churches.]

ARTICLES OF RELIGION

[“The Articles of Religion” which follow represent the doctrinal agreement of the Methodist Protestant Church with other Methodists and with other Protestants in these twenty-eight statements. They are not intended to set forth the entire doctrinal teaching of this church, but their great object is to show our communion with the Protestant world.

These “Articles” were first drawn up by Luther and his associate, Melancthon, in the great controversy with the Roman Catholic Church in the year, 1530, and were known as the “Augsburg Confession,” because they were presented to a convention of protestants assembled in that city. In the year 1552 an ecclesiastical commission in England modified them into what are known as the Thirty-nine Articles of the Church of England. In the year 1784 John Wesley still further revised them, omitting fourteen and modifying the remainder into Twenty-five Articles for the use of Methodists in America. The Methodist Protestant Church, having no controversy with other Methodists in matters of religious belief, accepted these arti-

cles at the beginning, and with a few minor changes they have been retained.]

I. Of Faith in the Holy Trinity

There is but one living and true God, everlasting, of infinite power, wisdom and goodness, the maker and preserver of all things, visible and invisible. And in unity of this Godhead, there are three persons of one substance, power and eternity; The Father, the Son, and the Holy Ghost.

II. Of the Word, or the Son of God, Who was Made Very Man.

The Son, who is the Word of the Father, the very and eternal God, of one substance with the Father, took man's nature so that two whole and perfect natures, that is to say, the Godhead and manhood, were joined together in one person, never to be divided, whereof is one Christ, very God and very man, who truly suffered, was crucified, dead, and buried, to reconcile us to God, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

III. Of The Resurrection of Christ

Christ did truly rise again from the dead, and took again his body, with all things appertaining to the perfection of man's nature, wherewith He ascended into heaven, and there sitteth until he return to judge all men at the last day.

IV. Of the Holy Ghost

The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty and glory with the Father and the Son, very and eternal God.

**V. The Sufficiency of the Holy Scriptures
for Salvation**

The Holy Scriptures contain all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation. In the name of the Holy Scriptures, we do understand those canonical books of the Old and New Testament, of whose authority was never any doubt in the church.

The names of the canonical books are: Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, the First Book of Samuel, the Second Book of Samuel, the First Book of Kings, the Second Book of Kings, the First Book of Chronicles, the Second Book of Chronicles, the Book of Ezra, the Book of Nehemiah, the Book of Esther, the Book of Job, the Psalms, the Proverbs, Ecclesiastes (or the Preacher), Cantica (or Song of Solomon), Four Prophets the Greater, Twelve Prophets the Less; all the Books of the New Testament, as they are commonly received, we do receive and account canonical.

VI. Of the Old Testament

The Old Testament is not contrary to the New; for in both the Old and New Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God and man. Wherefore they are not to be heard who feign that the old fathers did look only for transitory promises. Although the law given from God by Moses as touching ceremonies and rites doth not bind Christians, nor ought the civil precepts thereof of necessity be received in any commonwealth, yet notwithstanding, no Christian whatsoever is free from obedience of the commandments which are called moral.

VII. Of Original Sin

Original sin is the corruption of the nature of every man that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually.

VIII. Of Free Will

The condition of man after the fall of Adam is such that he cannot turn and prepare himself, by his own natural strength and works, to faith and calling upon God; wherefore, we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ en-

abling us, that we may have a good will, and working with us, when we have that good will.

IX. Of Justification

We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings. Wherefore, that we are justified by faith only is a most wholesome doctrine, and very full of comfort.

X. Of Sanctification

Sanctification is that renewal of our fallen nature by the Holy Ghost, received through faith in Jesus Christ, whose blood of atonement cleanseth from all sin; whereby we are not only delivered from the guilt of sin, but are washed from its pollution, saved from its power, and are enabled, through grace, to love God with all our hearts and to walk in his holy commandments blameless.

XI. Of Good Works

Although good works, which are the fruits of faith and follow after justification, cannot put away our sins, and endure the severity of God's judgments; yet they are pleasing and acceptable to God in Christ, and spring out of a true and lively faith, insomuch that by them a lively faith may be as evidently known as a tree is discerned by its fruit.

XII. Of Works of Supererogation

Voluntary works, besides, over and above God's commandments, which are called works of supererogation, cannot be taught without arrogance and impiety, for by them men do declare that they do not only render unto God as much as they are bound to do, but that they do more for His sake than of bounden duty is required. Whereas, Christ saith plainly, "When ye have done all that is commanded of you, say, 'We are unprofitable servants.' "

XIII. Of Sin After Justification

Not every sin willingly committed after justification is the sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after justification. After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God rise again and amend our lives. And therefore they are to be condemned who say they can no more sin as long as they live here; or deny the place of forgiveness to such as truly repent.

XIV. Of the Church

The visible Church of Christ is a congregation of faithful men, in which the pure Word of God is preached, and the ordinances duly administered according to Christ's command in all those things that of necessity are requisite to the same.

XV. Of Purgatory

The Romish doctrine concerning purgatory, pardon, worshiping and adoration, as well of images, as of relics, and also invocation of saints, is a fond thing vainly invented and grounded upon no warrant of Scripture, but repugnant to the Word of God.

XVI. Of Speaking in the Congregation in Such a Tongue as the People understand

It is a thing plainly repugnant to the Word of God, and the custom of the primitive church, to have the public prayer in the church, or to minister the ordinances, in a tongue not understood by the people.

XVII. Of the Ordinances

Ordinances of Christ are not only badges or tokens of Christian men's profession; but rather they are certain signs of grace and God's good-will towards us, by which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him.

There are two ordinances of Christ our Lord in the Gospel; that is to say, Baptism and the Supper of the Lord.

XVIII. Of Baptism

Baptism is not only a sign of profession and mark of difference whereby Christians are distinguished from others that are not baptized; but it is also a sign of regenera-

tion or the new birth. The baptism of young children is to be retained in the church.

XIX. Of the Lord's Supper

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another, but rather is an ordinance of our redemption by Christ's death; insomuch, that to such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the body of Christ; and likewise the cup of blessing is the partaking of the blood of Christ.

Transubstantiation, or the change of the substance of bread and wine in the Supper of our Lord, cannot be proved by Holy Writ, but is repugnant to the plain words of Scripture, overthroweth the nature of the ordinance, and hath given occasion to many superstitions.

The body of Christ is given, taken and eaten in the Supper, only after a heavenly and spiritual manner. And the means whereby the body of Christ is received and eaten in the Supper, is faith.

The Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshiped.

XX. Of Both Kinds

The cup of the Lord is not to be denied to the lay people, for both the parts of the Lord's Supper by Christ's ordinance and

commandment ought to be administered to all Christians alike.

XXI. Of the One Oblation of Christ Finished Upon the Cross

The offering of Christ once made, is that perfect redemption, propitiation and satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin but that alone. Wherefore, the sacrifice of masses in which it is commonly said that the priest doth offer Christ for the quick and the dead, to have remission of pain or guilt, is a blasphemous fable, and dangerous deceit.

XXII. Of the Resurrection of the Dead

There will be a general resurrection of the dead, both of the just and the unjust, at which time the souls and bodies of men will be reunited, to receive together a just retribution for the deeds done in the body in this life.

XXIII. Of the General Judgment

There will be a General Judgment at the end of the world, when God will judge all men by Jesus Christ, and receive the righteous unto his heavenly kingdom, where they shall be forever secure and happy; and adjudge the wicked to everlasting punishment suited to the demerit of their sins.

XXIV. Of the Marriage of Ministers

The ministers of Christ are not commanded by God's law either to vow the

state of single life, or to abstain from marriage; therefore it is lawful for them, as for all other Christians, to marry at their own discretion, as they shall judge the same to serve best to godliness.

XXVI. Of the Rites and Ceremonies of Churches

It is not necessary that rites and ceremonies should in all places be the same, or exactly alike; for they have been always different, and may be changed according to the diversity of countries, times and men's manners, so that nothing be ordained against God's Word. Whosoever, through his private judgment, willingly and purposely doth openly break the rites and ceremonies of the Church to which he belongs, which are not repugnant to the Word of God, and are ordained and approved by common authority, ought to be rebuked openly (that others may fear to do the like), as one that offendeth against the common order of the Church, and woundeth the consciences of weak brethren.

XXVI. Of the Rulers of the United States of America

The President, the Congress, the General Assemblies, the Governors and the Councils of State, as the delegates of the people, are the rulers of the United States of America, according to the division of power made to them by the Constitution

of the United States, and by the Constitutions of their respective States. And the said States are a sovereign and independent nation.

XXVII. Of Christian Men's Goods

The riches and goods of Christians are not common as touching the right, title, and possession of the same, as some do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor according to his ability.

XXVIII. Of a Christian Man's Oath

As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ, and James His Apostle, so we judge that the Christian religion doth not prohibit but that a man may swear or affirm, when the magistrate requireth, in a cause of faith and charity, so it be done according to the prophet's teaching, in justice, judgment and truth.

**(Note affixed by the General Conference
at Baltimore, 1884).**

These Articles of religion set forth the doctrinal teachings of the Methodist Protestant Church, and those who enter the ministry thereof thereby avow their acceptance of the teachings thus formulated; and good faith towards the Church forbids any teaching on their part which is at variance with them.

Additional Doctrinal Standards

As the Articles of Religion have never been regarded by Protestant Christians as summing up all the truths of Christianity, but merely such as had been the subject of wide controversy and denial between them and Romanists, Methodists, in describing their doctrinal position, have always added to the Articles, Wesley's Sermons and his Notes on the New Testament.

Among the important truths believed and taught by Methodists which are not included in the Articles, two have been given special prominence, viz., the Witness of the Spirit, and Christian Perfection.

By the Witness of the Spirit is meant in the words of Mr. Wesley, "an inward impression on the soul, whereby the Spirit of God directly witnesses to my spirit, that I am a child of God; that Jesus Christ hath loved me, and given himself for me; and that all my sins are blotted out, and I, even I, am reconciled to God."

"Christian Perfection," again in the words of Mr. Wesley, "implies the being so crucified with Christ as to be able to testify, 'I live, yet not I, but Christ liveth in me.' It does not imply an exemption from ignorance or mistake, infirmities or temptations." "It is the loving God with all our heart, mind, soul and strength. This implies that no wrong temper, none contrary to love, remains in the soul; and

that all the thoughts, words and actions are governed by pure love." "As to the manner, I believe this perfection is always wrought in the soul by a simple act of faith; consequently, in an instant. But I believe in a gradual work both preceding and following that instant." Of this doctrine Mr. Wesley also said, "It is the grand **depositum** which God has lodged with the people called Methodists; and for the sake of propagating this chiefly He appeared to have raised them up."

The Catechism

The Catechism is perhaps the oldest form of religious instruction. One of the first names for one applying for membership in the Church was "Catechumen," one who is catechised. The word means to instruct by question and answer. Some suggest that it was in this way that what is called "The Apostles' Creed" originated. The Catechism became very prominent at the time of the Protestant Reformation. Luther prepared one in 1529, Calvin in 1536, and the English Reformers in 1540, the latter being still published in the Book of Common Prayer, and required of all who come for Confirmation.

Methodists, too, have always had their Catechism, but they have not emphasized this form of instruction as much as some other denominations. Our own Discipline has long made a requirement of

pastors "to give instruction to children of our members with a view to receiving them into full membership," but it is seldom observed. And, as few of our people have ever read our Articles of Religion, and fewer still our Catechism, religious instruction among us is confined to the pulpit and the Sunday School. But as neither of these gives any systematic course of instruction, our people have little opportunity to learn what doctrines we are supposed to teach.

It is with the hope of supplying this serious deficiency that a Catechism is included in this little Handbook. It is believed it will be found to have the following merits:

(a). It is expressed in language simple enough to be taught to children and to adults unacquainted with theological language. Not that all the words are familiar, but their meaning may be taught, and thus convey theological truth.

(b). Its answers are all expressed in complete sentences, so that even without the questions they may be read intelligently.

(c). The whole forms a systematic body of religious doctrine arranging its eight topics in a logical order and completeness, viz.: 1. God. 2. Man. 3 The Bible. 4 God's Law. 5. Sin. 6. Salvation. 7. The Christian Life. 8. Judgment.

Sunday Schools and Summer Schools of Methods for Young People could make no more important contribution to the Christian culture of our people than to persuade them to learn the Catechism by heart.

THE CATECHISM

I. GOD

Q. 1. Who is God?

A. God is our Father, Almighty, Maker of heaven and earth.

Q. 2. Who is Jesus Christ?

A. Jesus Christ is God's only Son, our Lord and Saviour.

Q. 3. Who is the Holy Ghost?

A. The Holy Ghost is God's Spirit, sent to us by the Father and the Son, to guide, comfort and sanctify us.

Q. 4. Are there then three Gods?

A. There is but one God, and these three are one.

Q. 5. What do we mean when we say that God is infinite?

A. When we say that God is infinite we mean that in His nature He is without limit.

Q. 6. What do we mean when we say that God is eternal?

A. When we say that God is eternal we mean that He has always existed and will always exist.

Q. 7. What do we mean when we say that God is omnipotent?

A. When we say that God is omnipotent we mean that He can do all things.

Q. 8. What do we mean when we say that God is omnipresent?

A. When we say that God is omnipresent we mean that He is always present everywhere.

Q. 9. What do we mean when we say that God is omniscient?

A. When we say that God is omniscient we mean that He knows all things.

Q. 10. Repeat the attributes of God which are explained in the five preceding questions.

A. God is infinite, eternal, omnipotent, omnipresent and omniscient.

Q. 11. What other attributes has God?

A. God is perfectly holy, just, merciful and true.

Q. 12. What is the most beautiful description of God?

A. "God is love."

II. MAN

Q. 13. Who made man?

A. God created man in his own image.

Q. 14. Of what was man's body made?

A. God formed man of the dust of the ground.

Q. 15. What else did God give man?

A. God breathed into him the breath of life and man became a living soul.

Q. 16. How do man's body and soul differ?

A. Man's body is matter and dies; his soul is spirit and never dies.

Q. 17. Why was man created?

A. Man was created to glorify God and enjoy Him forever.

Q. 18. How can man glorify God?

A. Man can glorify God by obeying Him, loving Him, and becoming like Him.

III. THE BIBLE

Q. 19. What is the Bible?

A. The Bible is the written word of God.

Q. 20. Who wrote the Bible?

A. Holy men of God wrote the Bible as they were moved by the Holy Ghost.

Q. 21. Was the Bible written all at once?

A. No. The Bible contains sixty-six parts or books; thirty-nine in the Old Testament, written before our Lord appeared, and twenty-seven in the New Testament, written after.

Q. 22. Why was the Bible given to men?

A. The Bible was given to men chiefly to teach them what to believe concerning God, and what God requires them to do.

IV. GOD'S LAW

Q. 23. What portion of the Bible especially teaches us what God requires us to do?

A. The Ten Commandments, sometimes called the Moral Law.

Q. 24. Who gave these Commandments?

A. "God spake all these words, saying, I am the Lord thy God."

Q. 25. What is the first Commandment?

A. The first Commandment is, "Thou shalt have no other gods before me."

Q. 26. What is the second Commandment?

A. The second Commandment is, "Thou shalt not make unto thee any graven image or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my Commandments."

Q. 27. What is the third Commandment?

A. The third Commandment is, "Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh His name in vain."

Q. 28. What is the fourth Commandment?

A. The fourth Commandment is, "Remember the Sabbath day to keep it holy; six days shalt thou labor and do all thy work: but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not

do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it."

Q. 29. What is the fifth Commandment?

A. The fifth Commandment is, "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee."

Q. 30. What is the sixth Commandment?

A. The sixth Commandment is, "Thou shalt not kill."

Q. 31. What is the seventh Commandment?

A. The seventh Commandment is, "Thou shalt not commit adultery."

Q. 32. What is the eighth Commandment?

A. The eighth Commandment is, "Thou shalt not steal."

Q. 33. What is the ninth Commandment?

A. The ninth Commandment is, "Thou shalt not bear false witness against thy neighbor."

Q. 34. What is the tenth Commandment?

A. The tenth Commandment is, "Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his

man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's."

Q. 35. How does Jesus sum up the Commandments?

A. Jesus said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

Q. 36. What is another precept of Jesus, sometimes called the Golden Rule?

A. "Whatsoever ye would that men should do to you, do ye even so to them."

V. SIN

Q. 37. What is sin?

A. Sin is disobedience to God's Law.

Q. 38. What is a sinful nature?

A. A sinful nature is one that is inclined to sin, which we inherit from our first parents, Adam and Eve, because of their disobedience to God's Law.

Q. 39. In what sense are all men sinners?

A. All men are sinners in the sense that all have sinful natures, and also in the sense that all have disobeyed God's Law.

Q. 40. Does God punish men on account of their sinful nature?

A. No. But only for yielding to it and disobeying God's Law.

Q. 41. What is the punishment of sin?

A. The punishment of sin is pain and death in the body, and the wrath of God in the soul.

VI. SALVATION

Q. 42. How may men be saved from the punishment of sin?

A. The Gospel of Christ is the power of God unto salvation to every one that believeth.

Q. 43. What is the Gospel of Christ?

A. "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Q. 44. What are the conditions of salvation?

A. The conditions of salvation are, "Repentance toward God, and faith toward our Lord Jesus Christ."

Q. 45. What is repentance toward God?

A. Repentance toward God is sincere sorrow for sin and a determination to sin no more.

Q. 46. What is faith toward our Lord Jesus Christ?

A. Faith toward our Lord Jesus Christ is belief in Him as the Saviour of men, and acceptance of Him as our personal Saviour and Lord.

Q. 47. What is that statement of our faith, commonly called the Apostles' Creed?

A. The Apostles' Creed is:

"I believe in God the Father Almighty,
maker of heaven and earth:

And in Jesus Christ His only Son our Lord; who was conceived by the Holy Ghost; born of the Virgin Mary; suffered under Pontius Pilate; was crucified, dead, and buried; the third day He rose from the dead; He ascended into heaven; and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting.
Amen."

VII. THE CHRISTIAN LIFE

Q. 48. What is the Christian life?

A. The Christian life is to try to do always what Christ would have us do.

Q. 49. Can we live the Christian life in our own strength?

A. We cannot live the Christian life until "the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

Q. 50. What are helps to the Christian life?

A. The Bible, Prayer, the Sacraments and Public Worship are helps to the Christian life.

Q. 51. How should we use the Bible?

A. We should read the Bible daily that we may learn and remember its precepts and promises.

Q. 52. Why should we pray?

A. We need to pray because "every good gift and every perfect gift cometh down from above."

Q. 53. How often should we pray?

A. A Christian should always have a prayerful spirit, but he should also cultivate the habit of praying at regular times and every day.

Q. 54. Is any form of prayer necessary?

A. Our Lord taught His disciples a prayer, but He did not mean that they should use no other.

Q. 55. What is the Lord's Prayer?

A. The Lord's Prayer is:

"Our Father which art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done in earth as it is in heaven; Give us this day our daily bread; and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from evil; for Thine is the kingdom, and the power, and the glory, for ever. Amen."

Q. 56. What are the Sacraments?

A. There are two Sacraments, Baptism and the Lord's Supper, which were estab-

lished by Christ as signs of the Christian profession, and as means of grace.

Q. 57. What does Baptism signify?

A. Baptism signifies the new birth by which we become the children of God through the power of the Holy Spirit.

Q. 58. What does the Lord's Supper signify?

A. The Lord's Supper is a memorial of Christ's death, and in partaking of it we show our faith in Him as our Saviour.

Q. 59. What blessing does Christ promise us in attending upon Public Worship?

A. "Where two or three are gathered together in my name, there am I in the midst of them."

Q. 60. What encouragement is given us of divine assistance in the Christian life?

A. "It is God that worketh in you, both to will and to do His good pleasure."

Q. 61. What blessings did Jesus promise to the Christian life?

A. The blessings promised to the Christian life are sometimes called the Beatitudes, and are:

Blessed are the poor in spirit for theirs is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called the children of God.

Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

VIII. JUDGMENT

Q. 62. What are we to expect after death?

A. "We must all appear before the judgment seat of Christ."

Q. 63. How will we be judged?

A. We will be judged according to what we have done, whether it be good or bad.

Q. 64. What sentence will be pronounced on the wicked?

A. "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

Q. 65. What will Christ say to the righteous?

A. "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

FORM OF ORGANIZATION
in
The Methodist Protestant Church

**FORM OF ORGANIZATION
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ORGANIZATION

The Methodist Protestant Church is a body corporate, not a mere assemblage of people meeting stately together in the same place. It is an organization compact together formed with the view of carrying out in a systematic and efficient way the design of our Lord Jesus Christ. It has, therefore, its meetings, called after the traditions of Methodism, Conferences, its officers and its institutions. Every member of the Church should be familiar with the details of this organization, which indeed are very simple, and thus be prepared to take his part intelligently in the business of the Church. For this reason the outlines of the organization are presented herewith.

1. The Local Church. The whole organization of the Methodist Protestant Church begins with the local congregation, and all other forms are but expansions of and correlated with this. The local church is independent in receiving members, in trying and expelling unworthy members, in electing its officers, in raising and disbursing money for local needs, and in control of

its property. But it is inter-dependent in receiving pastoral supply, in submission to a creed and in obedience to a Constitution and Discipline. It is represented in all legislative bodies.

2. The Monthly Meeting. This is an assembly of the ministers, preachers and members connected with each local church to receive reports from its officers and to discuss its temporal and spiritual affairs, but is without legislating power.

The last Monthly Meeting of the Conference year is called the Annual Meeting. At this meeting the officers of the Church are elected, reports for the year are received from all officers, the delegate to the Annual Conference is elected, and it has become the custom in most churches to express the sense of the meeting as to the pastoral supply for the coming year. This may be laid before the Annual Conference Stationing Committee but it is not binding upon the Committee.

3. The Quarterly Conference. This is an assembly of the officers of a Pastoral Charge. A Pastoral Charge may be one local church, in which case it is called a Station; or it may be composed of two or more local churches, in which case it is called a Circuit. (Pastoral Charges receiving financial aid are called Missions.) Each Pastoral Charge must hold four Quarterly Conferences in each year. All ministers, preachers, exhorters, stewards, class-leaders, Sab-

bath School superintendents, presidents of Christian Endeavor Societies, of the Ladies Aid Society, of the Women's Foreign Missionary Society, of the Women's Home Missionary Society and of the Brotherhood and trustees are members of the Quarterly Conference. These are all elected annually by members of the church. The pastor presides in the Quarterly Conference, but has no vote. All the business of a Pastoral Charge, except receiving and trying members, and that pertaining to the care of church property, is transacted in the Quarterly Conference, and it is the court of appeals in trials.

4. The Annual Conference. The Pastoral Charges in each State, or it may be a part of a State or more than one State, are grouped into a District, and in each District there is held every year an assembly called the Annual Conference. In this Conference each Pastoral Charge is represented by a delegate elected by the members of the Charge. These and the itinerant ministers constitute the Annual Conference. This body elects a President annually, who may be appointed to travel over the District or to take a Pastoral Charge. It ordains men to the ministry, inquires into the moral and official character of all itinerants, and, through a committee, which may be the President or any number of ministers and laymen, appoints the ministers annually to the Pastoral

Charges. It has control over all the interests of the Church in its District, and may make rules and regulations for the advancement of these interests.

5. The General Conference. This assembly, composed of an equal number of ministers and laymen, elected by the Annual Conferences, meets every four years. The General Conference has authority to make rules and regulations for every department of the Church. It has charge of the publishing, missionary and educational interests, electing their boards and agents; elects the editors of Church periodicals, determines the boundaries of Annual Conference Districts, and submits to the Annual Conferences proposed changes in the Constitution. Its officers are a President, a Secretary, and a Treasurer whose term of office is four years, or until their successors are elected.

6. The Executive Committee. The General Conference also elects an Executive Committee with power to act for the General Conference during the interim. It has general supervision of the various agencies of the Church, interprets law, appoints representatives to other bodies, and performs other duties that may be assigned it.

7. Boards of Administration. What are called the General Interests of the Methodist Protestant Church, that is, work outside of the local organizations and in

which the whole Church unites, are managed under the authority of the General Conference by Boards and agents elected by the General Conference. Such interests are supported by assessments upon the local churches, except in the case of periodicals and institutions of learning, which appeal to the Church only in special cases for financial aid, but derive their patronage and sympathy from the church at large.

These Boards are:

1. The Board of Publication. Composed of three laymen and two ministers who constitute the Baltimore Book Directory; and three laymen and two ministers who constitute the Pittsburgh Book Directory. These Directories do business separately in publishing the Methodist Protestant and the Methodist Recorder, official Church papers. They act together in publishing the Sunday School literature, in determining the price of publications, in filling vacancies in the editorship of the Sunday School publications, and in other matters concerning the general business of publication.

2. The Union Board of Foreign Missionary Administration. This Board is composed of three ministers and two laymen constituting the Board of Foreign Missions, and of five women representing the Women's Foreign Missionary Society. These two are separate corporations, but they

unite for purposes of administration. They have entire charge of the foreign missionaries, teachers and physicians, establish missionary stations, establish schools, fix salaries, and other matters concerning the work.

3. The Board of Home Missions. This Board is composed of three ministers and two laymen. It has charge of the work in frontier and needy districts where the Gospel is not sufficiently provided for by local support. It appropriates money for building churches, supporting pastors, and other matters of a like sort.

4. The Women's Home Missionary Society. This is composed of a General Executive Board consisting of the officers and two delegates elected from every Conference Branch, and of an Executive Committee of twelve elected by the General Conference. This Society concerns itself in organizing and supporting schools, orphanages and homes for women and girls in places where such institutions would not be provided by local support.

5. The Board of Education. Composed of three ministers and two laymen. Its business is to supervise and aid in supporting all educational institutions of the Church. It also looks after candidates for the ministry, lends them money to help them in school, and gives assistance of a similar kind to other needy students, male

and female, not contemplating the ministry.

6. The Board of Young People's Work. Composed of three ministers and two laymen. It directs the activities of an Executive Secretary who looks after the organization and conduct of Sunday Schools, Christian Endeavor and other Societies of young people; prepares for holding conventions and summer schools of methods to train young people for better service in the Church.

7. The Board of Managers of the General Superannuated Fund. This Board administers the fund raised through the Budget for helping in the support of ministers who have worn out in the active service of the Church, their widows and orphans.

8. The Budget Council. Composed of the Executive Secretaries of the Board of Foreign Missions, of the Board of Home Missions, of the Board of Education, and of the Board of Young People's Work, together with the President of the General Conference. Its duty is to promote the collection of the General Conference Budget.

9. Officers of the General Conference.

(a). The President of the General Conference is elected at each session of the Conference to serve four years. He must give his whole time to the duties of the

office; travel through the Church and take general oversight of its affairs.

Rev. Thomas Hamilton Lewis, D. D., 2844 Wisconsin avenue, Washington, D. C., is the present incumbent, elected in 1924.

(b). The Secretary of the General Conference performs the usual duties of a secretary during the sitting of the General Conference, and in the interim is the custodian of official documents, and conducts correspondence, but is not expected to give his whole time to the duties.

Rev. Charles H. Beck, D. D., 613 W. Diamond street, N. S., Pittsburgh, Pa., was elected in 1924 to serve four years.

(c). The Assistant Secretary of the General Conference in addition to assisting the secretary is required to prepare and publish in the official Church papers each year full reports of the statistics of the Church.

Rev. C. W. Bates, Asheville, N. C., was elected in 1924 to serve four years.

(d). The Treasurer of the General Conference is the custodian of all the funds received by the General Conference, disburses the same upon the order of the several Boards, keeps the accounts of the General Conference Budget with the several Annual Conferences and the Boards, and publishes an annual report. He is bonded under the direction of the Executive Committee.

Mr. H. C. Staley, 516 N. Charles street, Baltimore, Md., was elected in 1924 for four years.

The following officers were also elected by the General Conference, each for a term of four years. Their duties will be understood from their designations.

(e). Rev. F. T. Benson, D. D., 516 N. Charles street, Baltimore, Md., Editor of the Methodist Protestant.

(f). Rev. L. E. Davis, D. D., 613 W. Diamond street, N. S., Pittsburgh, Pa., Editor of the Methodist Recorder.

(g). Rev. C. S. Johnson, D. D., 613 W. Diamond street, N. S., Pittsburgh, Pa., Editor of the Sunday School publications.

(h). Mr. Charles Reiner, Jr., 516 N. Charles street, Baltimore, Md., Agent of the Baltimore Book Directory.

(i). Mr. L. H. Neiplin, 613 W. Diamond street, N. S., Pittsburgh, Pa., Agent of the Pittsburgh Book Directory.

(k). Rev. F. C. Klein, Berwyn, Md., Executive Secretary of the Board of Foreign Missions.

(l). Rev. C. H. Beck, D. D., 613 W. Diamond street, N. S., Pittsburgh Pa., Executive Secretary of the Board of Home Missions.

(m). Rev. F. W. Stephenson, 613 W. Diamond street, N. S., Pittsburgh, Pa., Executive Secretary of the Board of Education.

(n). Rev. E. A. Sexsmith, 516 N. Charles street, Baltimore, Md., Executive Secretary of the Board of Young People's Work.

Besides these officers elected by the General Conference the following are elected by their respective societies:

Mrs. W. M. Sturgeon, Corresponding Secretary of the Women's Foreign Missionary Society, 315 Hastings street, Pittsburgh, Pa.

Mrs. J. A. Gordon, Corresponding Secretary of the Women's Home Missionary Society, 410 Neville street, Pittsburgh, Pa.

10. Institutions of the General Conference.

Besides those educational, missionary and benevolent institutions created and controlled by local churches or Annual Conferences, the General Conference has undertaken the support and oversight to a greater or less extent of the following institutions:

(a). Westminster Theological Seminary, located at Westminster, Md., for the preparation of candidates for the ministry.

President, H. L. Elderdice, D. D. Westminster, Md.

(b). Western Maryland College, located at Westminster, Md., for the education of men and women in the arts and sciences of liberal culture. Four years' course for the degree of A. B.

President, A. N. Ward, D. D., Westminster, Md.

(c). Adrian College, located at Adrian, Mich., for the education of men and women in the arts and sciences of Liberal culture. Four years' course for the degree of A. B.

President, H. L. Feeman, D. D., Adrian, Michigan.

(d). Kansas City University, located at Kansas City, Kansas, for the education of men and women in the arts and sciences of liberal culture. Four years' course for the degree of A. B.

Chancellor, F. W. May, D. D., Kansas City, Kansas.

(e). High Point College, located at High Point, N. C., for the education of men and women in the arts and sciences of liberal culture. Four years' course for the degree of A. B.

President, R. M. Andrews, D. D., High Point, N. C.

(f). Westminster College, located at Tehuacana, Texas. A Junior College with two years' course, for the education of men and women in the arts and sciences of liberal culture.

President, Rev. E. R. Biggs, A. M., Tehuacana, Texas.

(g). Home for the Aged, located at Westminster, Md.

Treasurer, Mr. J. P. Wantz, Westminster, Md.

(h). Home for the Aged, located at West Lafayette, Ohio.

Treasurer, Mr. H. A. Sicker, West Lafayette, Ohio.

(i). Children's Home, located at High Point, N. C.

Superintendent, Rev. E. R. Lowder-milk, High Point, N. C.

THE WORK AND SUPPORT
of
The Methodist Protestant Church

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of
The Methodist Protestant Church**

Church Work

Every Church is called upon not only to be, but to do. As to every individual so to every Church there is a work appointed it to do. What is the work of the Methodist Protestant Church? It would be a sufficient answer to say that it is the same as that of every Christian Church, were it not for the sad fact that so many members of every Church never ask or seek to learn what the work of a Church really is. So it will be useful to outline in a brief way the work of our Church.

The work a Church should do does not depend upon its peculiar belief, or its peculiar form of government, or the size of its membership, or its wealth, or its location. All churches alike must refer to the New Testament for their program. A Church may fail to do all that the New Testament proposes; but no Church dares to do what it forbids, and failure to do what it commands should be an occasion for repentance and amendment.

Taking the New Testament as its guide, the Methodist Protestant Church, in common with other churches, sets before it as the great and comprehensive ideal to be

AN EVANGELIZING CHURCH

Evangelism is the primary duty of all churches. It is the last word of our Lord to his Disciples to go into all the world and preach the Gospel to every creature. Obedience to that command, not only comes first, but it must underlie everything the Church undertakes. The Church has no other business.

However, obedience to this command involves duties flowing from it as natural inferences which might not be recognized at first as distinctly preaching the Gospel, and yet without which the Gospel would not be effectively preached. Such duties make up the program of Church Work. Some of them are,

1. To provide a preaching ministry. In one sense all Christians must preach the Gospel; but our Lord designed to set apart some men who should make that their special and only business.

Preachers are called of God, and prepared by him through his Holy Spirit. But the ministry has also a human call and preparation. The church ratifies, so to speak, the divine call. The Quarterly Conference appoints a Committee to examine such persons as feel themselves called to the ministry, and upon the recommendation of this Committee they are licensed to preach, and afterward recommended by the Quar-

terly Conference to the Annual Conference as suitable persons to be employed in the itinerancy. The Annual Conference examines them and, if approved, receives them on trial, places them in a course of study to prepare for ordination as elders, and appoints them to a pastoral charge. In due course they are ordained elders and received into full membership of the Annual Conference.

2. To organize congregations and Sunday Schools. These are for purposes of education and training, looking to the edification of believers in the faith.

3. To send preachers into communities where sufficient facilities are not provided for people in our own land to hear the Gospel. This is the work of our Board of Home Missions, and of our Women's Home Missionary Society.

4. To send preachers "to the uttermost parts of the earth." This is the work of our Board of Foreign Missions, and of our Women's Foreign Missionary Society.

5. To organize the forces of the Church so as to "teach." This is the work of our Board of Education. It provides through our Colleges and Seminaries for preparing men to preach, and also for furnishing an education under Christian auspices, for all our children.

6. To care for and train our young people to take their place among the working

forces of the Church. This is the work of our Board of Young People's work.

7. "To do good unto all men, especially unto them who are of the household of faith." We call this Christian Benevolence, and our Church makes provision for it, (a). In caring for preachers, their widows and orphans through our General Superannuated Fund. (b). In caring for aged people who have lost family and home through our Homes for the Aged. And, (c). In caring for orphan children through our Children's Home.

8. To enlighten our own people and to enlist their co-operation in the work of the Church, as well as in the principles of religion and morality, we publish Church papers, The Methodist Protestant, edited and printed at Baltimore, Md., and the Methodist Recorder, edited and printed at Pittsburgh, Pa. We also edit and publish a series of Sunday School publications designed for the instruction of our young people.

SUPPORTING THE CHURCH

The Church has to be supported in two ways; first, by personal service of individual members, and, second, by personal contributions of money by individual members. As to the first, it is manifest that every person who joins a Church thereby covenants with its members to do his part in carrying it on. Somebody must

preach, sing, teach in the Sunday School, act as a trustee, steward, usher, superintendent, or in some official position. No member has a right to refuse to give some personal service to his church.

As to the second, it is also manifest that every Church should expect its members to pay its bills, since there is no other source from which it can logically expect to receive support, except in an occasional way. This financial support is distributed into three parts.

(a). The local church budget. To pay the pastor, to keep the building in good condition, to make provision for carrying on the business of the church, should be accomplished by a regular and proportional contribution from every member of the Church.

(b). The Annual Conference Budget. To provide for its organization, its officers, its work in the district, and its perpetuation, every Annual Conference should ask of its churches a contribution made in the same systematic way in which the local church is cared for. This is the Annual Conference Budget, just as necessary as a local church budget.

(c). The General Conference Budget. This is determined by the General Conference and sent down to the Annual Conferences fairly apportioned to each according to its ability and numbers. The present General Conference Budget amounts to

\$500,000 a year. It is distributed by the General Conference to the following interests:

Board of Foreign Mis.	25%	or \$125,000
Board of Home Missions	23%	or 115,000
Board of Education	23%	or 115,000
Women's F. M. Society	12%	or 60,000
Women's H. M. Society	6%	or 30,000
Superannuates	4%	or 20,000
Salary Relief	2%	or 10,000
Contingent Fund	2%	or 10,000
Home for the Aged	1%	or 5,000
Children's Home	1%	or 5,000
American Bible Society	1%	or 5,000

These are the details of Church Support. It is not easy to bring home to the conscience of Church members the obligation. Preachers do not like to preach about it lest they be thought to be seeking for themselves. Members do not like to hear about it, for it seems an impeachment of their loyalty or liberality. But as in determining its work the Church goes to the New Testament, so in its support it rests on the same authority. One verse is sufficient, although there are many verses, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him."

In addition, the following principles dependent upon the same divine source, are enunciated for the guidance of members of the Methodist Protestant Church.

(1). Every member has promised on being admitted to membership in this Church

"to contribute as God gives you ability to the support of the Gospel ministry in this Church, and to its works of Christian benevolence."

(2). Every member has promised to accept Christ as his Lord, and as his Church is the representative of Christ on earth he must prove his loyalty to his Lord by his faithfulness to his Church.

(3). The Bible teaches distinctly and in many places that we are but stewards of whatever wealth we possess and that we must give account to our Lord for the use we make of it.

(4). The Jews acknowledged this relation of stewardship by giving one-tenth of their income to God through his Church, and God made specific and bountiful promises to those who observed this practice. There is no reason to think he will not be as well pleased with those who follow this practice now.

(5). Payments on this Budget should be made regularly and in proportion to our ability. We ought to pay what we owe to God as regularly as we pay other debts. No member has a right to expect other members to carry the Church's debts. Some should give more than others, but none should give nothing.

A P R O G R A M
for
The Methodist Protestant Church

A P R O G R A M
for the
Methodist Protestant Church

It is not so much what a Church has done in the past, but what it intends to do in the future that measures its dignity and value to the world. A program, or an outline of work which it believes its constitution and situation require of it is, therefore, the best appeal it can make to the world for its prosperity, its efficiency and its permanence. Such an outline, not the only one, of course, nor, in the technical sense, an authoritative one, is here presented. There is no doubt in the minds of those who have given most consideration to the future of the Methodist Protestant Church, that these ideals do sum up for our generation work most important to be done, and work that we are fully able to do if we dedicate ourselves to it. They may be called our four ideals:

1. Every Methodist Protestant pastoral charge should have a pastor living among his people, and devoting his whole time to them.

The reasonableness of this is not open to argument, and, in fact, it is universally admitted to be highly desirable. Yet of the nearly twelve hundred ministers in our Church, less than five hundred are full time pastors. This is because so many of our

churches feel too weak financially to support a pastor, and have not yet realized the cause of their weakness. They will continue to be weak financially until they are organized, and they will continue in their present unorganized state until they have leaders, men who devote themselves wholly to the work of caring for the churches as pastors and thus have time and strength to organize them into real working, functioning forces. Everything in church growth waits on this.

This is a great task, and to accomplish it will require a quickened conscience as to the meaning of the divine call to the ministry; a profound sense of responsibility for the support of the ministry, and more, much more money willingly offered to God by Methodist Protestant people, to make it possible to pray consistently and sincerely, "Thy Kingdom come."

But it is far from being too great a task for us to accomplish. Already the movement to accept it and to try to achieve it has begun in many sections. Ministers are analysing the meaning of their call more earnestly; laymen are considering more solemnly their responsibility in providing "that they which preach the gospel should live of the gospel"; the General Conference has recognized that it is the business of the whole Church to see that adequate support be given to ministers giving full time, and has placed in the Budget pro-

vision for a small fund to supplement insufficient salaries.

We have made a beginning to reach this ideal, but much remains to be done. Let our younger men and women, both ministerial and lay, give careful thought and enthusiastic support to it, and this quadrennium will witness a great advance.

2. Every local church should make intelligent, constant and determined effort to become fully organized to carry on all the departments of Christian work.

It is a melancholy fact that a great many of our churches now do nothing at all in the way of organized effort to do the work of Christ in the world. They meet together on one Sunday in the month to hear preaching, and disperse. They have no Sunday Schools, no Christian Endeavor Societies, no missionary societies, no committees, no projects, no financial plans; in short, their communities are not effected or influenced by them.

Of course this is largely the result of part-time pastors, and hence the lack of leadership. It is to be remedied by obtaining full time pastors, first of all. But even with this the members of the Church are to blame for the present situation. If every member realized the significance of his membership the condition would be improved at once. And to realize the significance of church membership does not

wait on new methods; it comes home to each member for consideration and prayer. Personal service is the key note to discipleship. If a church member is not rendering any personal service to Christ he is none of his, and if there is no organized effort in a church, personal service is more difficult and less likely.

3. Every local church should raise money and use money according to business methods; that is, every church should make an annual budget.

Some persons insist that the lack of business methods in matters of finance is the root of all the evils we suffer from. Perhaps that may be extreme. The root may lie deeper. But this is certainly one of the very first manifestations of the evil. The member who takes his financial obligations to the church easily is likely to take no other obligation seriously.

A reform in this matter is loudly called for. The local church should begin the year with making an account of all its obligations for the year. This must include not only pastor's salary and the necessary provision for the current expenses of the church, but it must also include its portion of the expenses of the Annual Conference, and its obligations to the General Conference. No church can live to itself. To include these three obligations into one Budget, and to present this Budget to every member as a lawful

bill is the first step in this great reform. Then to insist that each member become a contributor to this Budget and to make this contribution regular throughout the year, and proportional to the ability of each, will bring about a result astonishing to those who have never tried it, and demonstrate to the whole church that we, like other Christian people, have enough money to do our part in bringing in the Kingdom.

4. Every local church should contribute and pray and work as an integral part of a Denomination.

Separated into individual or local congregational units it is evident that the Church of Christ cannot accomplish its mission in the world, for none of these is sufficient of itself for the task. And so Christ prayed for his disciples "that they all may be one." This prayer will be realized in its fullest extent before the end comes. But there is no excuse for the members of his body, the Church, who now unite themselves into one denomination, and profess to have the same views, the same ambitions and the same general task, and yet who do not work and pray and give in unison.

The ideal of bringing all Methodist Protestants into a union like this ought not to be thought difficult or at all impracticable. It is doubtless less evident in our case than in some churches where denomina-

tional ties are symbolized by certain visible marks, as of creed or officials. But we can and we should bring about this same result notwithstanding our democracy. We can pray for one another and thus excite and increase our sympathy; we can accept and work at the same task; and we can unite our contributions and thus provide for an effective impact on the world we are striving to win.

This is all the more incumbent on us because we are not one of the large denominations. It is said that one-fourth of the members in all the churches give nothing and do nothing. A church of a million members might suffer this large defection and yet not succumb; because they would still have left a great army of contributors and workers. But a denomination no larger than ours must make every member count if it would be effective.

Here then are four ideals that make up a program for the Methodist Protestant Church sane, practicable, and in harmony with our Lord's express commands. Let us pray for it and ardently desire it; let us work for it to the extent of our strength and constantly; and let us dedicate to it a suitable proportion of our means that we may please our Lord who hath called us to this very end.

Young People's Program

Christian Service

1. The preservation and intensifying of the spirit of evangelism.

The chief objective of all work among young people must be the salvation of the individual and their training for christian service. This must be placed first in any adequate program.

2. Teaching the stewardship of life and possessions. No christian can be fully developed until he recognizes the rightful claim of God, not only upon his life but his time and possessions as well. Stewardship study classes are recommended for all local churches.

3. The organization and development of graded Christian Endeavor Societies and kindred organizations for the expressional training of young people.

4. The enlistment of the young people for the carrying forward to successful completion the program of the local and general church.

5. The encouragement of our young people to attend one of our institutions of learning.

6. The proper development of the social nature of our young people, recognizing that their play life must have christian guidance.

Graded Organization

The following standards of organization and grading are recommended.

1. General Officers, consisting of: Superintendent, Assistant Superintendent, Secretary, Treasurer, Librarian, Musical Director, and Educational Committee.

2. Department Organization, comprising the following: Beginners, Primary, Junior, Intermediate, Senior, Young People's and Adult Departments. Each organized with a Superintendent, and such assistants and teachers as the school may demand.

NOTE—In schools of 250 enrollment or less, the Senior and Young People's Departments may be combined.

3. Cradle Roll and Home Departments, with Superintendents directing regular visitation of each department with lesson helps and Home Readings, encouraging religious instruction in the home through the family altar and parents' classes.

4. Graded Instruction in at least the Beginners, Primary, Junior, and Intermediate Departments, with annual promotions.

5. Pupils Graded as follows:

- A. Children's Division.
 - 1. Cradle Roll. Age from birth to 3 years.
 - 2. Beginners. Age 4 and 5 years. Corresponding to the Kindergarten to the public schools. 3.

Primary. Age 6-7-8 years. Corresponding to the 1-2-3rd Grades of the Public Schools. 4. Junior. Age 9-10-11 years. Corresponding to the 4-5-6th Grades of the Public Schools.

- B. Young People's Division. 1. Intermediate. Age 12-13-14 years. Corresponding to 7-8-9th grades, or the Junior High School. 2. Senior. Age 15-16-17 years. Corresponding to 10-11-12th Grades or Senior High School. 3. Young People's. Age 18-23 years.
- C. Adult Division. 1. Adults from 24 years up.

Teacher Training

In every vocation there is a constantly growing demand for efficiency. Especially is this true with respect to those who are to train the youth for christian service.

To meet this need we recommend the organization of teacher training classes in the local church or community.

Enrollment and Examination

When you decide to start a class, write to the office of the Board of Young People's Work for an enrollment blank.

An examination is given upon the completion of each quarter of the course of study, the questions being furnished by this Board upon request. When the ex-

amination has been completed, the papers should be forwarded to the Board, upon receipt of which they will be graded and the grades returned to the teacher.

Course of Study

The Board recommends the Standard three years' course composed of 40 lessons per year, covering the following subjects: "The Pupil," "The Teacher," "The Teacher's Study of the Life of Christ," "Organization and Administration of the Church School," composing the first year; "Teaching Values of the Old Testament," "Teaching Values of the New Testament, Other Than the Life of Christ," "Program of the Christian Religion," "How to Train the Devotional Life," composing the second year. Specialization Work covering forty lessons on either of the departments of the Sunday School, composing the third year.

Persons successfully completing this course will be given a denominational diploma, and upon certificate from the Board may also secure the diploma of the International Sunday School Council of Religious Education.

While the Board recommends the three years' Standard course, we will give a certificate for either of the following Standard one year courses, where the three years' course cannot be taken: "Teaching the Teacher," "Preparation for Teaching" or "Training for Service."

Summer Conferences

Summer Conferences for young people have come to be recognized as one of the most valuable agencies for the development of life and securing recruits for the ministry, mission fields and other lines of christian service.

It provides a place for the assembling of young people under the most advantageous surroundings where they may receive information and inspiration which will enable them to return to their local church better prepared for christian service.

Courses of Study

In order to maintain a denominational standard and produce uniformity in our Summer Conferences for young people the Board offers four courses of four years each. These courses of study are arranged for Children's Division Workers, Young People, Leaders of Young People, Adults and Adult Workers.

Recognition and Rewards

For the completion of either of the four years' courses, the Board of Young People's Work will give a Christian Worker's Certificate.

Certificates will be given at each Summer Conference showing the studies taken and the number of credits received. When sufficient credits have been secured these may be exchanged for a Christian Worker's Certificate.

EXTENT AND RESOURCES
of
The Methodist Protestant Church

EXTENT AND RESOURCES

of the

Methodist Protestant Church

The General Conference is the most comprehensive of the assemblies of the Methodist Protestant Church. It meets on the third Wednesday in May every four years. The last meeting was at Tiffin, Ohio, on Wednesday, May 21st, 1924.

At this assembly the annual conferences send representatives, one minister and one layman for every two thousand members in their districts, and mission conferences send one minister and one layman as messengers.

Annual Conferences are the assemblies of ministers and laymen meeting every year in the various districts into which the Church is divided. There are twenty-six annual conferences, and nine mission conferences.

The annual conferences are usually marked out by state lines, but sometimes more than one state or parts of one or more states are included. The following are the annual and mission conferences:

Alabama, Arkansas, Colorado - Texas, Eastern (comprising parts of New York, New Jersey, Connecticut, and Pennsylvania), Fort Smith-Oklahoma, Georgia, Illi-

inois, Indiana, Iowa-Missouri, Kansas, Kentucky, Louisiana, Maryland (comprising also parts of Delaware, Pennsylvania, New Jersey, and Virginia), Michigan, Mississippi, Missouri, North Carolina, North Mississippi, Ohio, Onondaga (in New York), South Carolina, Tennessee, Texas, Virginia, West Virginia. Total 26.

Mission Conferences: Alabama (colored), Arkansas (colored), Colorado-Texas (colored), Georgia (colored), South Carolina (colored), Washington, and, in foreign countries, China, India and Japan. Total 9.

These Annual Conferences and Mission Conferences, excluding those in foreign countries, are distributed over twenty-eight states. On the Atlantic coast, beginning at New York we are in every state down to Florida. Travelling westward we are in every state east and south of Nebraska. We do not extend into the northwest except the churches in Seattle, Washington. These states are, (alphabetically) Alabama, Arkansas, Connecticut, Delaware, Florida, Georgia, Illinois, Indiana, Iowa, Kansas, Kentucky, Louisiana, Maryland, Michigan, Mississippi, Missouri, New Jersey, New York, North Carolina, Ohio, Oklahoma, Pennsylvania, South Carolina, Tennessee, Texas, Virginia, Washington, West Virginia. Total 28.

RESOURCES

as reported in 1925

Ministers and preachers (including unstationed)	1,407
Churches	2,393
Members	188,688
Sunday Schools	1,902
Sunday School Scholars and officers	191,694
Value of churches and parsonages	\$15,027,273
Other property owned by Annual Conferences	2,743,722
Property owned by General Conference	1,760,522
Pastoral Support (for year 1924)	1,041,433
Other local expenditures (for year 1924)	1,315,386
Raised for Annual Conference interests, 1924	97,965
Raised for General Conference interests, 1924	232,582
Raised for undenominational purposes, 1924	83,933
Total money raised for all purposes in 1924	2,771,299

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